

pletely candid discussions of both clergy roles and the availability of clergy support systems within the perspectives of a sexual theology.

Rediger organizes his materials around four issues, the first being the dynamics of what he calls the "star factor" as associated with the pastoral role, and the related inclination not to recognize pastoral vulnerability amid the very real situational temptations toward sexual malfeasance within the role itself, i.e., expectation of intimacy, issues of dependency, and heightened emotionality. While his reporting and analysis focus on clergy, here, to his credit, he seeks to "see" through the eyes of victims.

In the second section he groups situations of clergy sexual malfeasance under the rubric of addiction. Cases presented in the categories of sexual addiction, affairs, incest, pedophilia, rape, and sexual harassment are introduced, stated, and then commented upon. The third section reports on a variety of issues: homosexual orientation, masturbation, sexual torment, sexual incompatibility, and transvestism. In closing, Rediger offers perspectives on care for clergy sexuality and several guides for ethical behavior. Guidelines for prevention and support are also included.

The publication of these cases is commendable. Much as Seward Hiltner was the first theologian to respond to the early Kinsey Reports, so does Rediger challenge all readers to deal with data that they may not like, but that shout out something about the human, and more specifically the clergy, situation. The invitation to dialogue about the need for sexual ethics in the ministry, for support structures for clergy, and for placing the dialogue within the perspectives of a contemporary sexual theology must not be argued. It is educationally and professionally irresponsible not to have such discussions intrinsic to (not elective within) a seminary curriculum. Denominational executives are to be held accountable by all for addressing specific situations directly and for responsible ways of processing them that do justice to victims as well as care for a variety of personal dynamics.

Hopefully Rediger's courageous beginning will bear fruit in other crucial areas of sexual dialogue. The cases are primarily those of male subjects; what dynamics and definitions of malfeasance might emerge if clergy female sexuality were similarly explored? It is too easy to see these issues as only manifestations of the problematics of male sexuality. We hope that the same openness to disclosure would mark female malfeasance, and that it not be obscured by denial as male malfeasance was hidden through power manipulations.

Rediger's work is interpreted through the framework of an emerging sexual theology as defined by James Nelson. It would be worthwhile to discuss the same issues within the framework of Carter Heyward's sexual theology as well as to be aware that there are crucial cross-cultural, social class, and theological differences concerning this very genre of sexual theology. Rediger's incisive invitation is only a beginning; we should not be surprised to see alternative frameworks for moral discourse about clergy sexual ethics emerge.

ANNE WOODDELL HEATH AND PEGGY ANN WAY
Eden Seminary

Armstrong, Richard. *The Pastor-Evangelist in the Parish*. Louisville: Westminster/John Knox, 1990. Pp. 244. \$13.95.

This book is for pastors who want to take seriously a quickening of concern for evangelism in the American church but don't know what to do about it. It makes equally compelling reading for those who brush the whole thing aside with the remark, "Everything I do is evangelism, and besides, my job is to equip others to do it."

Professor Armstrong, recently retired from Princeton Theological Seminary's Ashenfelter chair of Ministry and Evangelism, knows how to talk both to the convinced and the unconvinced. He writes from a life of experience ranging from professional baseball to the parish ministry and theological education. His style is practical and personal and enriched with illustrations remarkably relevant to actual parish situations.

This is the third in a series of three volumes on the pastor as evangelist. In two earlier works he has described an urban ministry in a fast changing neighborhood, *The Oak Lane Story*, and, in his classic, *Service Evangelism*, he laid down the foundational premise of all his writings: evangelism is rooted in "the biblical image of the church as the servant people of God." Now he has written the best book of his career.

From the earlier works he draws what he calls a "textbook" definition of evangelism. Its prerequisites are faithfulness to Bible standards, theological integrity about God and human nature, a living, personal faith and a love for all kinds of people. Then the definition, given with the reminder that different situations call for different approaches: Evangelism is both proclamation and calling. It proclaims the kingdom of God by word and deed. It calls to repentance, to personal faith in Jesus Christ as Lord and Savior, to active church membership, and to obedient service in the world. As Armstrong goes on to describe it, evangelism is a sharing of one's faith, never coercive but confessional, not arguing a position but affirming the power of faith in real life, and always remembering that "the ultimate converter of human hearts is God alone."

Furthermore, evangelism does not live by definition. It comes to life for the pastor only when he or she moves beyond reflection and routine—necessary though both study and schedule will always be—and discovers evangelistic possibilities at every level and in all the multiple responsibilities of the parish ministry today. The book divides into six parts, one for each of six major roles a pastor is called upon to play: visitor, counselor, teacher, discipler, administrator, and public figure. Evangelism not only fits effectively into all the roles; it is indispensable to them all for the health of the parish.

Admittedly, not every pastor readily adds evangelism to a list of indispensables. In pastoral visitation, for example, isn't evangelism an invasion of privacy? That depends on how it is done. This section of the book recognizes the value of social calling and the immense importance of simply getting acquainted. But no pastoral

call is strictly social, and if the visiting never gets beyond the superficial, it is not wrong to terminate a no-win situation.

When the pastor is counselor, doesn't that call for listening, not evangelizing? But that is a false disjunction, says Armstrong. Beware of psychology without theology, and vice versa. "Most psychological theorists have no place for sin in their understanding of human nature." And by the same token most pastors are amateurs as psychologists. The rule is: know when to refer!

The sections on the pastor as teacher and as discipler explore how to introduce evangelism into the familiar but not always welcoming environment of the church congregation. They contain chapters relating to the pulpit, teaching style, worship, stewardship, service, and leadership, in ways sometimes surprising but always practical.

Even the pastor as administrator is an evangelist in Armstrong's book. From fifty to seventy percent of the pastor's time, he finds, will be occupied with administration in one form or another. For some this can be frustrating. But Armstrong recalls that the biblical term for the gift of administration is derived from the word for "steering the ship." That makes the pastor-administrator more than a mere manager. He or she is helmsman and navigator for the whole congregation. As such, the pastor-evangelist in the parish will find windows of evangelistic opportunity to open in every one of the many offices of the pastorate.

This is a book for our times, for every pastor, and indeed for all Christians insofar as we believe in the priesthood of all believers.

SAMUEL HUGH MOFFETT
Princeton, NJ

The Pastor as Religious Educator. Robert L. Browning, ed. Birmingham, Alabama: Religious Education Press, 1989. Pp. 277. \$14.95.

Many pastors report being inadequately prepared for educational ministry in the local church. They discover that Christian education is far more important to congregational life and mission than they ever suspected during their seminary years. What is a pastor to do? One suggestion is to discuss with other pastors and with laity this new book edited by Robert L. Browning.

While there are other books on the subject, *The Pastor as Religious Educator* is not the usual fare. The focus is not on running or coordinating the church's education program, but rather on important aspects of congregational revitalization and mission effectiveness. Pastors are portrayed as team leaders who, in partnership with laity, have particular responsibilities and opportunities for kindling vital personal and communal life in the local church.

Browning, Professor of Christian Education at the Methodist Theological School in Ohio, has assembled an able collection of writers. The writers are pastors and

seminary faculty with significant parish experience. Each is able to address the realities of church life and pastoral ministry with insight.

The book includes chapters on teaching the Bible, developing a leadership team, nurturing the prayer life of a congregation, and ways to link nurture and worship more closely together. The chapter on black pastoral leadership will be thought-provoking for all congregations. A chapter on the communications revolution and its impact on the congregation is a timely contribution. The book concludes with case studies on pastoral leadership in a multi-cultural setting, and in "middle" America.

A frequent criticism of multi-author works is a general lack of unity and cohesiveness. While different writing styles, diverse points of view, and abrupt transitions in this collection give an unevenness common to a work of this nature, the consistent emphasis on a style of pastoral ministry that encourages ministry of the laity gives unity to the whole. Browning lays the foundation in the introduction, observing that the "priesthood of all believers" is no longer just a Protestant doctrine, but a source of vitality and renewal that belongs to the whole church. Of special note, valuable bibliographies after each chapter include Roman Catholic and Orthodox as well as Protestant sources.

Some readers will miss a chapter on specific ways for pastors to relate to the Sunday school or, for Roman Catholics, the CCD (Confraternity of Christian Doctrine). Another book by the same publisher, *Renewing the Sunday School and the CCD*, edited by D. Campbell Wyckoff, is a recommended companion to Browning.

Browning's book is a valuable resource for pastors and congregations, a book to ponder and share with anyone concerned about revitalization of the church and its educational ministry.

M. LUKE HARKEY
Boston University School of Theology

And Blessed Is She. David A. Farmer and Edwina A. Hunter, eds. San Francisco: Harper & Row, 1990. Pp. 247. \$18.95.

In quantity and quality this is a good book. It is timely in its general intention and in the opinion of any homiletician, it was overdue. This is not to imply that it is simply a supplier of role models. In the realm of preaching, role modelling may not be as necessary a phenomenon or vehicle as it can be in some other disciplines. The distinguished Welsh preacher, Trevor H. Davies, remarked one day to a group of seminarians: "I was never more completely a failure in my preaching than when I attempted to imitate someone else." As a contribution to the history of preaching, however, this collection of sermons by women, past and present, fills a void every teacher of homiletics has lamented.

The editors of this volume—David A. Farmer, a parish minister and editor of *The Pulpit Digest* and Edwina A. Hunter, professor of preaching at Union Theo-

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